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RELIGIOUS MISCELLANY.

For the Boston Recorder and Telegraph.

THE INDIANS OF THE U. S. STATES.—No. VII.

ORIGIN.

Voltaire has somewhere observed, that the question, "Where did the aborigines of America originate?" is about as reasonable as the question, "Where did the plants and trees of America originate?" But I have no idea that the Indians grew out of the ground like squashes as this lively infidel would intimate. They are undoubtedly the descendants of Adam; but "where did they come from?"

This question has been often asked, and the answers are always mere conjectures. There seems to be evidence that the Indians had not possession of this country many centuries before its discovery by Europeans. They then had every mark of a recent people. There is also evidence that before their occupation this country was inhabited by a people far more civilized. From various circumstances, therefore, I should conclude that the Indians of the United States were originally savages of the North-eastern parts of Asia, who found their way to the American continent, and by their savage depredations drove the peaceful inhabitants south as far as the Mexican territories, and took possession of their country. But this is conjecture, not history; and it is my opinion, that there has not yet been brought to light a sufficient number of well ascertained facts to enable us to enter into any satisfactory discussion of the subject.

But as some have warmly contended, that the Indians can be no other than the ten tribes of dispersed Israelites, a few considerations will be suggested upon this point. It will be conceded on all hands, that if the Indians of the United States are the remains of the ten tribes, their language ought in its general form and structure to bear some resemblance to the Hebrew. Now when we compare the Hebrew and Indian languages we come to the following results. 1. Hebrew words are mostly short; the primitives generally consisting of but two syllables, and the most complicated of its derivatives of but four or five. Indian words are mostly long, generally somewhere between five and twenty-five syllables; 2. The Hebrew language distinguished masculine and feminine, and this distinction was carried so far as to affect even the termination of the verbs. The Indian admits no such distinction, but divides all into animate and inanimate. Who, that has ever been in the habit of studying and comparing different languages, can believe that two such diverse idioms proceeded from one common stock? 3. The Hebrew language has, & makes constant use of the verb of existence. The Indian is entirely destitute of this verb; which makes it not only dissimilar, but totally opposite to the Hebrew in all its modes of constructing sentences. Who, then can imagine, that the Indian languages were derived from the Hebrew?

2. We know that at the time of the dispersion of the ten tribes, they had for many ages been familiar with the art of writing, but the Indians were entirely ignorant of every thing like the use of letters. It is probable that a nation which had for ages enjoyed the advantages of a written language, should entirely lose all traces of it.

In short all the real, and most of the fancied resemblances between the American Indians and the ancient Israelites, are very easily explained upon the plain and obvious principles of human nature; but their dissimilarities are such, as to be upon this theory totally unaccountable.—There is as much real similarity between the ten people as there is between a birch canoe and Noah's ark, and no more.

KATHARIN.

ON THE PIETY OF DAVID.

[Continued.]

In the next chapter there is another, and perhaps more difficult verse: "Because David did that, which was right in the eyes of the Lord, and turned him aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite." It is said in the preceding verse of Abigail, "that his heart was not perfect with the Lord his God as the heart of David his father."—Every one must see that this also must be spoken of David with limitation, as the word perfect is often used in the Bible. It means his general deportment, in the management of public affairs, as chief magistrate. In this sense it was true; for, in his official character, which is here particularly spoken of, he never had been out of the way, or been guilty of maladministration; save only in the matter of Uriah, but had governed discreetly. He had signed in numbering the people; but this was not maladministration: It was sin, and proves a limitation to the expressions used respecting the perfection of his character, as a whole, and further proves that the expressions used in his favor have reference to his official character. And viewed in this character, I know not that he ever did deviate from the commandments of the Lord, and those texts I have considered, in this sense may be strictly and literally true of him.

There is a passage in the 51st Psalm which is thought to prove his piety before the matter of Uriah. "Restore unto me the joy of thy salvation."

The objector supposes that the word restore necessarily implies a return, or repetition of what he enjoyed before. He had the joy of his salvation, lost it by transgression, and now, having repented, prays God to restore it to him.—But there is another interpretation; "Mankind by the first apostasy lost the divine image and favor; when the soul of any is renewed, that lost image is restored according to the sense of the objector. Allow that this is the sense, and the difficulty ceases. And so it will if you will look at it in another point of view. Allow restore to mean the same as renew, and where is the difficulty? This is a term every one employs in application to the unregenerate. You often speak of the sinner's heart being renewed when he is born again; and you often pray God to renew the hearts of the impenitent. In this very Psalm David uses the word in prayer to God in application to himself. "Create in me a clean heart, and renew a right spirit in me." Here he uses the word we use in application to the unregenerate, as I suppose he was, till this period, and doubtless David supposed so himself. Hence he not only says, "Restore a right spirit within me," but he goes farther than this, and uses a stronger term, "Create in me a clean heart." This may very properly be understood of the new creation, or the change wrought in the heart at re-

generation. So that I can see no inconsistency in using the words restore, renew, and create as applying to the same subject, an unregenerate man, as David was before he prayed this Psalm. And, as to the rest of the Psalms, which were written by David, some might not have been dictated by a pious heart. But as to those which are indicative of piety, I shall take liberty to demand of all such as insist on their being proof of David's piety before the matter of Uriah, evidence that they were written before. Tell me their dates:—Till I am told this, I must not be thought too assuming if I date them after he heard the parable of Nathan.

It may also be thought, that the manner Christ speaks of him respecting the sabbath, is proof of his piety. But this no more proves his piety, than the piety of those who were with him. It only proves that "necessity knows no law;" or that it was lawful to do works of necessity and mercy on the sabbath day. Of course it was lawful for Christ and his disciples to relieve the calls of nature by plucking ears of corn on the Sabbath day, which our Saviour further proved from what all granted was lawful, to lead a beast to watering, or take one out of a ditch; or for the priests and Levites to kill and dress the sacrifices on the Sabbath day, which ordinarily would be a profanation of holy time.

It is objected further, that David is often spoken of, both in the Old and New Testament, as a pious man. This is granted; but I assume the position, that it is thus spoken of him after the matter of Uriah: And I see no proof that he was ever spoken of as a pious man before that time. Examine all such references, and see if he is ever so spoken of before the matter of Uriah, and I believe the weight of evidence will lie on my side of the question. One of those instances of allusion or reference is in Heb. 11, where he is enrolled with persons of distinguished faith. Admitting, for argument sake, that the faith there spoken of is exclusively saving faith, and what does it prove? It only proves his piety without any regard to the time he became pious: it does not prove he was a man of saving faith before the matter of Uriah. I feel safe, therefore, in assuming the position that he was not. Nor can I see, in the whole Scriptures, proofs that he was; but much that convinces me that he was not.

I am therefore brought to remark,

11. That his history before this period is incompatible with the position that he was a pious man. And here I will endeavor to be candid and impartial in the examination, designing a true and faithful representation of the man as he is presented by the pen of inspiration, without any false coloring, or exaggeration of a single fact, or circumstance connected with his history.

In the outset, it will not be disputed, that David was endowed with good, natural powers of mind; with an elevated and generous, as well as bold and romantic genius. Favored with a good education in religion and morality, he was early influenced by the dictates of an enlightened conscience. But we find some things in his early life, which show him to be a high-minded man, and some evidence that Eliab's reproof was not solely dictated by envy, or pride of superiority. I know his pride, and the naughtiness of thine heart; still, he is acknowledged to be patriotic, daring and magnanimous. Besides this, such was his knowledge of revealed religion, that he was a confirmed believer in its capital doctrines, and was carried along in a religious course of remark and action as steadily and as far as a clear moral sensibility, and a strong speculative faculty ordinarily induces men to go. Probably his education was strictly religious through the whole course of his minority.

I shall make no particular comments on his feigning himself insane before Achish, the Philistine king;—I have only to say, as I pass along, that such a deceptive transformation of character was not very dignified, whether it comports with moral rectitude, true simplicity and godly sincerity, or not. Nor shall I enlarge on his deceit, & studied ambiguity of language and conduct, which allowed him a residence and a city in his kingdom: His making the king believe he had gone out and destroyed his enemies, when he had not, which was a concealed and glossed, as well as a convenient lie; and his pretending all good fidelity in going to fight against Israel:—This last will stand against him, view it which way you will; if he meant not to fight against Israel, as the king's nobles suspected, he was guilty of covered falsehood, as well as ingratitude and unmanly treachery: if he did mean to fight against Israel, it was rebellion against the Lord, and the Lord's people, and a breach of his own oath in favor of Israel.

By the superior sagacity of the lords of the Philistines, he was sent back, and found Ziklag sacked. One evil leads to another, sin to misery. For the sake of concealing the truth from the king, he slew all the inhabitants of the places "whither he had made a rode;" and now, those who escaped the slaughter, retaliated; sacked the city, killed and carried off the inhabitants of Ziklag, who suffered by his means.

And who will undertake to reconcile his deceit and falsehood with Abimelech, with the principles of revealed religion? Though some moral philosophers pretend to justify lying in certain extreme cases, I am yet totally unprepared to accord with the views of such casuists. If I fall, let me fall with truth. I do not believe that lying, in any case, can be justified on Christian principles, or that it eventually favors the cause of any man. "David said to Abimelech, the priest, the king hath commanded me a business, and hath said to me, let no man know any thing of the business whereabout I send thee, and what I have commanded thee." And asking a sword of the unsuspecting priest, he assigned as the reason why he came without one, "Because the king's business requires haste." Alas! this instance of deceit and falsehood occasioned not only the death of his benefactor, which he, probably, from his own concession afterwards, expected, as Doeg was there, but the death of eighty-four priests beside! and the utter destruction of the city they dwell in.

But his history does not stop here. Look at his course with Nabal. In the outset there appears violent and revengeful, if not malicious determinations, impossible for me to reconcile with moral rectitude, or goodness of heart. David's pretext to obtain donations from Nabal was that his flocks, herds and herdmen had received no injury from him and his men, but they were a guard and protection against robbers and wild beasts. But what obligation did this lay Nabal under to David, except what arises from the principle of kindness and generosity? But his want of generosity, and his churlish reply to David's messengers, cannot in the least justify his

rash and deadly determinations, not only to take his possessions, but murder Nabal on his own premises, and murder also his whole house, when neither Nabal nor any of his house merited it. And, as to the rest of the Psalms, which were written by David, some might not have been dictated by a pious heart. But as to those which are indicative of piety, I shall take liberty to demand of all such as insist on their being proof of David's piety before the matter of Uriah, evidence that they were written before. Tell me their dates:—Till I am told this, I must not be thought too assuming if I date them after he heard the parable of Nathan.

Be it the task of another and mine, to reconcile all this with the principles of our holy religion, or advocate the character of David at this time as being a man of piety, acting under the reigning influence of love to God and love to man. I know good men are sometimes left to fall into sin; and "no man liveth and sinneth not;" but I venture to say, and without fear of contradiction, that such behaviour is a flagrant violation of the law of God, of the common law of human society, and of common decency. And I have no belief that the love of God and holiness now dwell in his heart.

And, further, I apprehend it was not so much to his credit as some may have thought, that his company was composed of low and depraved characters: "Every one that was in debt, and every one that was discontented, gathered themselves unto him, and he became captain over them."—Perhaps from motives of generosity, or filial kindness, he found an asylum for his father's family in the kingdom of Moab, while he took command of his curious band of 400 volunteers, who made a virtue of necessity, or took a short way to pay their debts, and escape the demands of law and justice. Had they not been men of no moral principle, and become insensible to sentiments of ingenuosity, propriety and religion, they would not have urged David, their more generous captain, to slay, or suffer them to slay, Saul, the Lord's anointed, when in their power, which would have been a cowardly assassination.

It is curious to mark the workings of David's heart, and his subtle turning of things in his own favor, on hearing of the death of Nabal: truly we cannot enter into the interior of his heart any farther than he has laid it open to us. But why did he bless the Lord when he heard of Nabal's death? And why did he attribute his death to wickedness against him? And what had Nabal done against him? He refused to answer the demands of a great beggar, who was at the head of 400 elopers. But it was not the sin of refusing to answer the demand of David, that caused his heart to be so within him; no; it was the news of David's hot and furious decrees against him, and his innocent blood. This was what raised his heart to die within him, & become as a stone; the Lord smote him, indeed; that he died, for he was a wicked, intemperate man; but not for the cause assigned by David's insinuation; he wanted some pretext grounded on something divine, to obtain Abigail, and her treasures.

[To be Continued.]

For the Recorder and Telegraph.

What relation do baptized children bear to the church?

The church is far from having definite and settled views of this subject and it needs frequent discussion. Perhaps the following remarks may help in the survey of it. I shall take the common ground—that these children are members of the church. They are baptized into the name [or family] of the Father, Son, and Holy Ghost. In this ordinance we declare them, and God acknowledges them members of a particular branch of the church, capable of performing the duties and exercising the functions of active members. But they are not members of the church, general. Baptism in no case entitles to membership of a particular church. That relation is formed by a covenant with that particular body.

Infants become members of the general church, not by covenanting themselves, but by being covenanted about. And what does the covenant of their parents about them imply? The terms of the covenant are that they shall be God's people, and they shall be by his people. The parents engage for themselves to be God's people, and the same they engage for their children. They engage that they shall be holy; that is, that all the power which they can exert to that end, shall be exerted. The parent, so to speak, transfers the child from his own family & authority, to the family and authority of Christ by indentures. And the child is to all intents and purposes bound to God. In the minority of the child the nature of the parental relation gives the parent the right to bind the child, and to covenant with a third person respecting him; to dispose of his services, to engage that he shall perform certain duties and conditions, for certain rewards. In the case of infant baptism, the parent signs indentures, engaging that the child shall be the Lord's, making a transfer of his right to him, covenanting to consider it as his, to educate it for, and to exert every influence to promote its salvation. Standing as he does, in the infancy of the child, at the spring of all the influences that give shape to the future character, he becomes in a sense the voucher for the moral character of the child. And the child being unable to covenant for himself, this covenant made by the only person who is authorized to act for him, is as effectual in introducing him into the family of Christ as though he in adult years had made it himself.

Does the question arise in any mind, whether God authorizes the father thus to represent the child? We refer him to that appointment by which Adam was made the representative of his children, in such a way that his conduct influenced their moral characters; and to that constitution of things by which God visits the iniquities of the fathers upon the children. And we would inquire how many causes are at work to convey the moral likeness of the father down to the son. Is it not proper that God, knowing that such a connexion of character exists, and that the father has such an influence in shaping the destinies of the son, should make these destinies the subject of a covenant?

Agreeably to this constitution of things, the parent, when he dedicates his child to God, engages if possible, to impart to him a holy character. And on the faith of this engagement the child is acknowledged as one of the visible family of

Christ, and has a standing among that class of men which God has pledged himself especially to remember, and from which to collect most of the materials for the spiritual building. And the condition of baptized children differs from that of others, in that they stand on ground where God has covenanted to make special displays of renewing grace, and the others are left to the hope of the scattered exertions of uncovenanted mercy. This is a difference which has been fully exemplified by experience in revivals of religion.

The relation then which baptized children bear to the church, considered in point of fact, is that of real members of the church; considered in respect to the good that comes from it, it increases the probability that the children will experience the sanctifying influences of the Spirit.

It does not follow, because infants are members of the church, that they are entitled to all the privileges of the church. They are members of a civil community, but this membership does not entitle them to privileges which they cannot enjoy; the privileges for instance of voting, or of being chosen to office. And on this ground the question admits of easy solution, whether children in any case have a right to come to the Lord's table. They are incapable of discerning the Lord's body in the ordinance, and of course it can be no privilege to them. And the same may be said of them after adult years, if they do not become renewed by the Spirit of God; for while unrenewed they are incapable of being benefited by the ordinance. But supposing they give evidence of being real Christians, but have not taken the covenant upon them, have they then a right to this ordinance? They have not, because what they now do, they do as intelligent agents, and of course on their own responsibility. And if we regard them as acting on their own responsibility, we must require them of their own will voluntarily to assume the responsibilities of the covenant. They have not been covenanted about in any sense which can exclude the necessity of an expression of their own will in relation to the covenant, and it is not reasonable that they should in the exercise of their own will, partake of the children's bread till they have voluntarily acknowledged their connexion with the family.

But suppose the baptized person proves a notorious sinner, after adult years, is he to be excommunicated? I answer, No; because excommunication in this case is impossible. Baptized persons have indeed broken covenant with God, but not with man. For their mere baptism brought them into no covenant with men, because it united them with no branch of the church. And God by the constitution of the church, has not put it into the power of men to punish a breach of a covenant, which is not made with some particular branch of the church. To pass sentence on a person who belongs to the general church, and not to any branch of the church, the whole church must be called together; because no part has a jurisdiction over him; but this is impossible, and of course excommunication is impossible.

Nor is this want of excommunicating power in the churches, a defect in the church constitution. It does not restrict the power of the church where power is needed. For all the purposes of excommunication are accomplished, in the voluntary withdrawal of the baptized persons, from communion with the church, at the time when the control of the church over them ceases; that is, when their minority ceases.

Thus, Messrs. Editors, I have given you my views on this subject, and should you think these remarks worthy of a place in your columns, I may hereafter give you my views of the duties resulting from this relation, which baptized children hold to the church. I have written not so much with an expectation of satisfactorily elucidating the subject myself, as with a design to continue the discussion, which has been opened by another pen, till it engages the attention of other correspondents, and finds a more full illustration, than argument. It rises not so much for want of arguments to prove that infants have a relation to the church, as from our not having satisfactorily told what that relation is.

TYNODUS.

TRACT DEPARTMENT.

From the American Tract Magazine.
From a Clergyman in St. Augustine, Florida.
Sept. 27, 1827.

DEAR SIR—About a year since I received from the American Tract Society 10,000 pages of Tracts, for distribution in St. Augustine, and the Eastern part of this Territory. I have now to report, that they have been distributed many times over. They have been sent in various directions, returned after a perusal, and again been issued.—A bundle of them sent out to the St. John's River and distributed among the planters, has, I have reason to believe, been instrumental in preparing the way for the preaching of the Gospel there. They excited the minds of the people, and opened an effectual door for a missionary, whose preaching, by divine co-operation, has, we believe, turned some sinners from the evil of their ways, and convinced some Catholics of the futility of their ceremonies and the necessity of a spiritual change. The last distribution I made, was to some Sailors from Key West; they were in part the crew of an English merchantman which was lost, and the remainder belonged to our Navy.—Some of them were convicted of sin in this city, received the bundle of Tracts as an invaluable legacy, and returned to their station in the West Indies, with every expression of thankfulness.—Dear Sir—I have constantly applications for Tracts. Will you not speedily send me another, and yet more abundant supply?

PROFLIGATE REFORMED BY MEANS OF A TRACT.

"The only son of his Mother," says a Lady of Pennsylvania, "and she was a widow," came to reside near us. From correct and moral habits, the youth became under the influence of one older in sin, profligate, a Sabbath Breaker, and Profane. "The death of the Modern Freethinker" was sent him, and from that time his bold career in wickedness ended! He is externally reformed, and it remains a wonder what means could have effected so sudden and so great a change.

[From the New-York Tract Magazine.]

FAMILY OF A UNIVERSALIST BLESSED BY TRACTS.

"In a remote part of this town," writes the Treasurer of an Auxiliary in the northern part of N. York, "lives ———, 60 years of age—a Universalist, considerably dissipated, has a large family—all were ignorant of the way of life. A

Universalist occasionally preached at his house. In January last I slipped three or four Tracts into a small bundle which he had bought for his wife. A few weeks afterwards, he saw a parcel of Tracts on my table, and said his family had some of that kind of books, and were well pleased with them. I gave him half a dozen, requesting that, when his family had read them, they should be lent to his neighbours. Yesterday, the mother of the family called at my house—she blessed God that, through the instrumentality of those Tracts principally, her whole family had been awakened to a sense of their lost condition; and that all (except her husband) and three of her neighbours, were rejoicing in the hope of pardon & eternal life, through the merits of him who died for sinners. I can assure you, Sir, that the pleasure of giving one Tract, followed by such a blessing, is greater than that of hoarding thousands of gold. I would not exchange it for all that Napoleon or Cæsar ever enjoyed.

A FRIEND OF TRACTS.

HOME MISSIONS DEPARTMENT.

For the Boston Recorder and Telegraph.

HOME MISSIONS.—NO. XXXV.

Facts.—The enemies of Evangelical religion in this country (in Ohio) are rousing themselves to a most determined opposition. They are combining and uniting their energies. This is true of the West, generally. I could detail to you a catalogue of facts, which would make the heart of every friend of sinners ache. The Unitarian Associations of the East are pouring in their poison upon us. Their periodicals and tracts and books are offered in the weekly papers for distribution. We need tracts and books, and above all, the preaching of the gospel, to counteract this influence.

Remark.—This is no more than ought to be expected. If the enemies of evangelical religion are sincere, as doubtless they are, they will strain every nerve to propagate their false faith. Nor for the sake of truth, is this to be regretted. God's purposes were not disappointed, nor was the deliverance of Israel prevented, though Jannes and Jambres withstood Moses, and other magicians wrought their enchantments. It is to be lamented, that such an infatuation has seized any portion of our community, and that so fearful results to thousands are to be apprehended. But the progress of Truth, so far from being delayed, will be accelerated by these movements of the enemy, if the friends of Christ will be proportionally active. Unclean spirits, like frogs, from the mouth of the dragon, and the beast, and the false prophet, are abroad—but they are under the control of Zion's king—and though they succeed in gathering the kings of the earth, and the whole world together to battle against the Lord and his anointed, the result of the conflict is not doubtful.

Poverty of the people in our new settlements.—It is little that they can do, were they ever so well disposed, and ardent in their desires for the ministry of reconciliation. They are struggling with the roughness of the wilderness. They are yet in debt for their lands. These debts must be cancelled, or all will be lost, and they left without a home. Many have a young and numerous family to feed and clothe; they are often afflicted with diseases peculiar to new countries; they must have medicine, and physicians to prescribe. They have many other expenses which are unavoidable; and when these bills are paid from the scanty fund, which they have been able to raise, from the produce of newly cultivated farms, perhaps they have not a cent left, to give in aid of a cause most dear to their hearts. There are others in the towns, whose circumstances as to property are more favorable, and most of these are willing to do according to their ability, and are very liberal in their subscriptions for the support of the gospel.

Comment. Brethren! "As ye abound in every thing, in faith, and utterance and knowledge, and in all diligence, and in your love," to the ministers of Christ, see that "ye abound also," like the churches of Macedonia "in the riches of your liberality." "I mean not that other men be eased and you burdened; but by an equality, that now at this time your abundance may be a supply for the wants" of those feeble congregations; "and that their abundance may be a supply for your wants" in future generations; "that there may be equality;" and that it may prove true, now, as in ancient times, "He that had gathered much, had nothing over, and he that had gathered little, had no lack."

Destitution, and Improvement.—"Our county is fifty-five miles long, by about thirty broad; and there is but one settled minister in it beside myself of any denomination. It is true we have one Methodist, and one Baptist preacher a part of the time, and they are zealous men." Your missionary here last year was very useful. Could you travel over the county, you would see Sabbath Schools and Bible Classes flourishing, where but lately these institutions were unknown. Christians are engaged in doing good, and they are encouraged in the hope that much good will be done by your assistance. Last year you sent us one missionary. This year we ask two. Will you refuse us? Can you refuse us?

Again: "In the state of Delaware are eighteen organized churches, and but seven settled Pastors, beside one missionary about to be ordained." These destitute churches need only missionary aid to raise them from their depression, and bring them into vigorous life & action. The New-Castle Presbytery acts as a missionary Society, & can support one missionary—but ten are wanted.

Encouragement.—A Domestic Missionary Society has lately been formed within the borders of Carlisle Presbytery, Penn., and has commenced its operations with spirit. An Agent has been appointed to explore—form auxiliaries and collect funds, and his labors have been attended with important results. There are at least ten stations where missionaries could profitably be planted, either to help feeble churches or collect new ones; the deficiency of whose support, the Society is able to meet.

Desolation.—A minister of St. Lawrence Co. N. Y. writes, "Let this be the centre; take a radius of 25 miles and describe a circle; and I know of but one settled Presbyterian minister, not one Baptist, and scarcely any Methodist itinerants. There are thousands of inhabitants.—There are quite a number of churches; all able and anxious to do something. This multitude, notwithstanding the lamentable destitution, their poverty and wickedness, could resolve to supply their destitute with the written word of God, but they cannot preach it. Can nothing, shall nothing be done?"—Correspondence of J.H.M.S.

Nations—Narrative of a Mission to Nova Scotia, New Brunswick, &c.—Apology for the Waldenses—History of England—Second part of the Rev. S. T. Boscawen's "Reader's Synopsis of the Scriptures"—Memoir relative to the operations of the Serampore Missionaries—Works preparing for publication, and in the press.

Yale College.—The Intelligence says that the new class amounts to 80, and the entire accessions to the academic classes not less than 100; making the whole number of students 335. The Theological Department has increased very rapidly, and has about 60 students; the Law School 22; the Medical College 90.

The School Committee of Portsmouth have established two additional female schools, intended for those girls who are too far advanced for the primary school and not far enough for the High School. The only additional expense incurred by the town, is the rent of a room. The Journal says, "This may be considered as the first fruits of the new system."

E. T. Engleby, Esq. has come forward with a gift of land in the midst of the town of Burlington, for the erection of a suitable building for the accommodation of the College of Physicians and Surgeons of the University of the State of Vermont.

Boston Mechanics' Institution.—A course of lectures is now delivering before this institution, in the Athenaeum Lecture Room.

Medical Lectures.—The two rival colleges of New York opened courses of medical lectures last week, on the same day. In the Barclay-street College the lecture was by Dr. J. A. Smith; in the Rutgers College, by Dr. Hosack.

RELIGIOUS SUMMARY.

Upper Canada.—The Dissenters in Canada say, that Dr. Strachan omitted the names of their preachers, in the ecclesiastical chart of that province, from which we took the total numbers in each denomination a few weeks since. Their corrected list gives the names of 6 ministers of the Church of Scotland instead of 4; and 12 Presbyterians where he had not mentioned one.

The Pictou, N. S. Sabbath School Society, in February last, reported 75 schools, 185 teachers, and pupils 2408. The increase on the preceding year had been 20 schools, 60 teachers, and 501 pupils. The scholars who were "in the practice of proving scriptural doctrine" were 278. The adults who attended were 279. The several libraries contained 2003 volumes; and the committee had circulated by sales and donations 6950 volumes, including catechisms. This Society embraces several auxiliaries of Pictou and the vicinity.

Kentucky.—The recent meeting of the Synod of Kentucky at Danville, and that of the W. Lexington Presbytery at Nicholasville, are mentioned as having been very solemn, and peculiarly blessed. The former gave a new impulse to the revival Danville and its college; which revival had been going on in some degree for eighteen months, though lately it had declined in a measure. The special influences of the Spirit have also descended on the churches of Harrodsburg, New Providence, Paint Lick, Silver Creek, Buffalo Spring, Hanging Fork, Lebanon, Springfield, and Harmony, all within the bounds of Transylvania Presbytery. Other congregations and Presbyteries have also been blessed in a less degree; and the Synod believe, that the power of the Spirit has been increasing within their bounds for several years, and was greatest during the last.

Revival at Beach Island, S. C.—The Rev. N. Hoyt has published in the Charleston Observer a detailed account of a Revival of Religion at Beach Island, S. C. The following paragraph gives the result.

"There are 37 or 38 who have indulged a hope that they have passed from death unto life, during this work. Among these there are 13 or 19 heads of families, males and females. Our Sunday School has been peculiarly blessed. Both of our Superintendents, 13 or 14 of our Teachers, and 5 of our largest scholars, are among the hopeful subjects of the revival. Formerly, according to the best of my knowledge, there were but two families in the congregation in which family worship was regularly attended; and now, I believe, there are 10 or 12 families that avail themselves of that precious privilege. There are several yet seriously inquiring the way to Zion; and a few of these have been solemnly impressed from an early period in the revival. The 2nd Sabbath in Aug. was the most interesting day ever known in this place. On that day, the Rev. S. S. D. assisted me in organizing a Presbyterian Church. The candidates having been previously examined, 25 individuals were associated together as a Christian church, not one of whom had ever been a member of a church before."

Presbytery of Winchester, Va. met at Woodstock, Oct. 16th. Sermon by Rev. James Black. In imitation of the General Assembly at their session last May, the Presbytery devoted half a day to united prayer, praise and exhortation. It now consists of twelve members, has under its care six licentiates, two candidates, and two alumni. The cheering news was not heard from any of the churches, that religion was in a flourishing state.

Synod of Pittsburgh.—This body, like the General Assembly, spent part of a day at their late sessions in special prayer. The Western Missionary Society which is connected with this synod, collected but \$245.32 during the year preceding the 20th of October last. From the presbyterial reports it appears, that the Synod of Pittsburgh is composed of 7 Presbyteries, which contain 99 ordained ministers, and have under their care 155 congregations, 7 licentiates and 9 candidates.

Synod of North Carolina.—This body reports considerable additions to the churches during the year past, and a pleasing increase of attention to divine things. They recommend the formation of Sunday School Unions, for every county in the state. They also recommend to serious and prayerful consideration, the example of Monroe county, N. Y. and Nassau Hall, N. J. in favor of the Bible Cause.

Synod of New Jersey.—The report of the state of religion informs us, that since the last meeting, the influence of the Spirit have descended on some of the Presbyteries within the bounds of the Presbyteries of Susquehanna, Newton, and Newark. In the Congregation of Pleasant Grove, in the Presbytery of New Brunswick, more than twenty souls have been in the judgment of charity, were converted to God. And in the Congregation of Frankford & N. Harrison, in the Presbytery of Newark, about thirty-six. These precious influences, however have been chiefly imparted to the congregations within the bounds of the Presbytery of New Brunswick. God's people have been humbled and quickened, and stout hearted transgressors made to bow at the foot of sovereign mercy. In Princeton it is believed between twenty and forty, as the fruits of this gracious season of refreshing, have become reconciled to God. In Lawrenceville, about sixty; in Trenton City, about fifty; in Trenton East, Church about eighty; in Upper and Lower Freehold about thirty; in Dutch Neck about the same number; and in the congregation of Cranbury more than seventy. In the last three named congregations the work is evidently progressing, and has recently commenced with very encouraging appearances in Allen Town and Nottingham.

The Bible in Pennsylvania.—An Agent of the Philadelphia B. S. has visited Pittsburgh, to solicit the aid of Christians there in fulfilling their pledge, to supply all the destitute within the

State in three years. The Board of the three Bible Societies of Pittsburgh met, and severally passed resolutions, approving of the enterprise of the Philadelphia Society, promising their assistance, and appointing members or representatives of their respective bodies, to constitute a general committee of arrangement and operation. This committee has met, and passed resolutions for exploring and supplying Allegheny county, and for opening a correspondence with other Bible Societies, and with the friends of religion where no such Societies exist, in order that prompt and efficient measures may be taken to ascertain and supply the wants of all the western counties of the State.—[Pittsburgh Rec.]

Young Men's Bible Society, New York.—The Treasurer's Report showed an amount of \$795.56 received during the year, and \$772.93 expended. Leaving a balance of \$12.63 in the treasury, and a debt of \$294 due to the Parent Society. The debt to the Parent Society, last year, (included in the above expenditures,) was \$341. The total distributions during the year have been 405 Bibles, and more than 1000 Testaments, principally to Sabbath Schools. An Auxiliary had been formed in Brooklyn, which had raised \$150. At their late public meeting, \$150 were collected, and about 40 annual members, and several for life were added to the Society. About \$400 were also subscribed on condition that an effort be made to supply every destitute family in the city and country. Making the total collected and subscribed during the evening, \$875.

Bible Cause advancing.—A correspondent of the N. Y. Observer informs, that in Ontario county every family is already supplied with a Bible; 401 families which had no part of the Bible, and 110 which had only the New Testament, having been supplied within the last two years. The Counties in this State which we have mentioned as having resolved to supply all their destitute families with the Bible, are Monroe, St. Lawrence, Ontario, (which are already supplied,) Onondaga, Rensselaer, Orange, West Chester, Jefferson, Columbia, King's, Queen's and Suffolk, 12; if any of our readers know of other Counties, they will oblige us by giving information.

Chap. Testaments.—The British and Foreign Bible Society, with a view to favor Sabbath schools in Great Britain, has resolved to supply them with Testaments in sheep, at 16 2-3 cents, the price at the Depository of the American S. S. Union, is but 15 cents; and half bound, 12 1-2 cents.

Bible Catechism.—This little work has been translated into the French, German, Spanish, and Indo-Portuguese. It is in progress in Chinese, and is ordered in Modern Greek.

Tracts in New York.—At a late meeting of the Board of the New York City Tract Society, the Reports of district distributing committees showed, that they are active in the duty assigned them, and that their tracts are generally well received and have a happy effect. Several cases were mentioned, where persons who had refused tracts on the first offer, had afterwards applied for them or received them joyfully. Associations, by the aid of two agents, had been formed in six churches within the preceding month, which subscribed from 20 to 150 dollars each. The simple & efficient plan of distributing tracts by churches, is highly approved. The receipts of the month had been \$490.50.

Tracts.—The Tract cause, says the Philadelphia, is evidently advancing in Pennsylvania, and the neighboring regions south and west. The Synod of Philadelphia, at their late sessions in Harrisburg, passed a resolution in favor of the Philadelphia Branch, and directed every minister belonging to the Synod to read it to his congregation.

Western Theological Seminary.—The Directors held a meeting at Pittsburgh, Oct. 15th. Dr. Janeway having declined his appointment as professor of Theology, and the Board having no power to elect a permanent professor, they have appointed Rev. J. Stockton and E. P. Swift, of Allegheny town, to attend to instruction till the General Assembly can make a choice. The first term is to commence November 7th; the 2nd on the 3d Wednesday of April.

Sabbath School Missionaries or Agents.—The American Union has now 13 or more of these Agents employed in forming societies and schools, establishing depositories, &c. This plan was first adopted in the United States, and has been lately adopted in Europe, by the S. S. Society for Ireland, and by that in London.

Sabbath Schools in Bath, Me.—That in the North Parish has had 24 teachers, 126 scholars, average attendance 103. The south school has had 25 teachers, 130 scholars, average attendance 93. In this school, 586 sketches of sacred biography have been recited, "an exercise peculiarly interesting and instructive."

Central Union.—A meeting has been held at Albany, attended by gentlemen from Rensselaer, Greene, Schoenectady, Montgomery and Saratoga counties, which organized a Central Sabbath School Union for that part of the State of New York. Its field will be very extensive, embracing, according to an estimate given by one of the speakers, 150,000 youth. One measure adopted was the appointment of a general Agent for forming schools. The Albany Register says, there will soon be 5 Sabbath School Unions in the State of New York.

The October number of the "Quarterly Journal of the American Education Society" contains a list of 31 persons connected with different communities, who have been ordained and installed between July and October, and of 30 clergymen who within the same period have deceased.

Mr. Potts, an agent of the Board of Education of the General Assembly, has received \$100 each from five gentlemen in Philadelphia; and has gone upon a southern tour.

New York Baptist State Convention.—The Annual Report of the Board was listened to with much interest. Between 60 and 70 Indian children had received instruction in the schools, and more than 160 converts had been baptized by the missionaries, & to thousands of the destitute the gospel had been preached. Evident marks of divine favor had attended the labors of the missionaries, both stationary and travelling. The sum raised the last year was near \$5,000, and many calls from the destitute for help, were left without aid. It was resolved to make an effort to raise \$6,000 the coming year, that the sphere of our benevolence might be extended.

Recent Baptisms, mentioned in the Watchman at Reading, by Mr. Davis 10; at Cambridge, 13, who have united with the 1st Baptist church there; in Boston, by Mr. Sharp, 9; by Mr. Grover, 4; by Mr. Collier, 1, his own son; by Mr. Knowles, 2. The Watchman says, "There is a prospect of an extensive revival in Reading."

The Northern Conference of Churches consists of 8 churches in New Hampshire, and 5 in Vermont. It met at Littleton, N. H. Oct. 9th. Some churches are destitute of pastors; in many, religion is lamentably low. But powerful revivals have recently commenced in Bath, N. H.

and Danville, Vt. In St. Johnsbury, Vt. also, a revival commenced last summer in a Bible class, and has been extending ever since. Eleven members of the Bible class, and 7 or 8 Universalists are among the converts.

Conference of Middlesex County, Conn.—This body met at Haddam, Oct. 31st. While the Conference was forming, the Church (of Haddam) were engaged in prayer for a blessing upon them. A relation of the state of religion in 6 churches was given, and then prayer was offered for those churches. Then followed relations from 5 more, and prayer was offered for them. The church publicly renewed their covenant. Revivals in some churches were mentioned.

A letter from Plainfield, Mass. informs us that 40 individuals were to be admitted to the Church last Sabbath; making a total of 65 since the revival commenced. The work is still very interesting.

The Foreign Mission Society of Merrimack county, N. H. met at Canterbury, Oct. 18th. They paid over to the treasury of the American Board, last year, \$939.41, a few dollars less than in the year preceding. In one parish where the church consists of 122 members, there are only 36 subscribers; in another of 147 are 22; in another of 150 are 49; in another of 182 are 57.

Plan for a permanent Missionary Fund, proposed to the Managers of the Missionary Society of the Reformed Dutch Church by an active member of the Board, and adopted by them, Sept. 17th. He offered to pay down \$500, on condition that other nineteen individuals, should unite with him, in whole, or in shares of \$500; or he would be the fortieth to pay \$250, if thirty-nine others, or thirty-nine other shares would be made up to form a permanent fund, in the course of the present year.

The Subscription at New York.—The Missionary Herald says of the meeting where \$20,000 a year for 5 years was subscribed, that it was believed it would form an era in the progress of evangelical efforts. It was the opinion of not a few, who were present, that the effect of this meeting, & of the unexampled liberality which it was the occasion of bringing forth, would be immediately felt through the land. It will animate missionaries, and operate powerfully to increase their number. It will turn the thoughts of rich men to their obligations, and do much toward forming a new standard for their efforts; and, in those various ways, may exert an influence greater than can now be foreseen, or conceived.

The Monthly Concert in Boston.—The last Monday week was the ninth anniversary of the commencement of that meeting, by the union of the evangelical churches. The collections for the last year amounted to \$969; making \$7,050 in the 9 years. Mr. Everts stated, that this Concert had long contributed more than any other in the country; but that for five months past, one other had gone before it. During that time, the Monthly Concert in three churches in Rochester, N. Y. had produced \$600.

Donations to the American Board of Foreign Missions, in the month closing with Oct. 20th, \$11,372.62; of which \$7,376.14 is from Auxiliary Societies. To these add \$370.09 in Legacies, and \$5000 towards the Permanent Fund, a bequest of the late Hon. W. Phillips.

The Reinforcement.—The ship Parthian, mentioned in our paper of the 2nd inst. as about leaving this harbor, did not finally sail till the afternoon of Saturday the 4th. At that time our missionary friends bade adieu to their native shores, and shaped their course for the islands of the Pacific, which are so ready to receive Jehovah's law. Many prayers will daily ascend, for divine protection on the deep, and for their success among the heathen.

Society for propagating the Gospel among the Indians.—On the 1st inst. the Rev. Doctor PONTIER, Professor in Andover Institution, delivered a discourse in Chaucey Place, before this Society. This is said to be the most ancient Missionary Society in the U. S. It was incorporated in 1787, forty years since, but was probably formed several years before that time.

ORDINATIONS, &c.

On Wednesday, the 7th inst. the Rev. SAMUEL T. BARNETT was ordained as an Evangelist, at Derby, Ct. Rev. Professor Fitch, of Yale College, made the Introductory Prayer; Rev. Mr. Paine, of Milford, preached the Sermon; Rev. Mr. Merwin, of New-Haven, made the Ordaining Prayer; Rev. Mr. Smith, of Great Hill, gave the Charge; Rev. Mr. Bray, of Prospect, gave the Right hand of Fellowship; and Rev. Mr. Swift, of Derby made the Concluding Prayer.

GEORGE W. BETHUNE, son of the late David Bethune, Esq. was ordained a minister of the Gospel in the Presbyterian Church, Portland, Me. Oct. 19th. The Rev. Dr. McMurran, preached the Sermon, from Matt. ix. 38. "Pray ye therefore the Lord of the Harvest, that he will send forth laborers into his harvest." Rev. Mr. Monteith, Pastor of the Church, made the Ordination Prayer, and Rev. Mr. McCarter delivered the Charge.

On the 7th inst. Rev. AUSTIN RICHARDS was ordained at Frametown, N. H. as Pastor of the Church and Union Congregational Society in that place. Introductory Prayer by Rev. Mr. Danforth of Greenfield; Sermon by Rev. Mr. Lord of Amherst; Consecrating Prayer by Rev. Mr. Whiton of Andover; Charge by Rev. Mr. Bradford of New Boston; Right hand of Fellowship by Rev. Mr. Kingsbury of Mont Vernon; Concluding Prayer by Rev. Mr. Danforth of Greenfield.

At Hopkinton, Ky. Sept. 22d. Rev. SAMUEL Y. GARLAND was ordained as an Evangelist, by the Muhlenburgh Presbytery.

Ordained, Oct. 24, at Lyons Farms, Essex Co. N. J. Mr. PETER SPARKS, as Pastor of the Baptist Church in that place. Sermon, by Rev. David Jones of Lower Dublin, Pa. from Col. i. 28.

Installation.—On Wednesday last week, Rev. ELIJAH DENNIS was installed Pastor of the Church and Congregational Society in that place. Introductory Prayer by Rev. Mr. Burdett of Sudbury; Sermon by Rev. Dr. Codman of Dorchester; Installing Prayer by Rev. Mr. Perry of Bradford; Charge by Rev. Mr. Stearns of Bedford; Fellowship of the Churches by Rev. Mr. Harding of Waltham; Address to the People by Rev. Mr. Dennis of Topfield; Concluding Prayer by Rev. Mr. Burdett of Sudbury.

Installed at Epom, N. H. Nov. 1, Rev. JAMES M. PERMAN, formerly minister of Ashby, Mass. and more recently Editor of the N. H. Repository and Observer. Introductory Prayer, by Rev. Mr. Wells of Deerfield; Sermon by Rev. Rufus A. Putnam, (brother of the Pastor elect,) of Fitchburg, Mass.; Charge to the Pastor, by Rev. Mr. Prentiss of Northwood; Right hand of Fellowship by Rev. Mr. Bouton of Concord; Charge to the people by Rev. Mr. Burdett of Sudbury; Concluding Prayer by Rev. Mr. Burdett of Sudbury.

October 31, Rev. MARK TUCKER was installed by the Presbytery of Troy, as Pastor of the 2nd Presbyterian Church in Troy, N. Y. Rev. Mr. Kennedy, of Whitehall, preached the Sermon; Rev. Mr. Rogers of Sandy Hill, gave the Charge to the minister, and Rev. Mr. Lyman, of Putnam, addressed the people.

On the 7th inst. at Wilton, N. H. the new Baptist meeting-house was dedicated, and Rev. Mr. FLETCHER ordained as Pastor of the Church and Society. Dedicating Sermon by Rev. Mr. Higby of Alstead; Ordaining Sermon by Rev. Mr. Everett, of Milford.

On Wednesday, Oct. 24, was dedicated to the service of God, a commodious house for public worship, recently erected by the church and society in that place. Dedicating Prayer by Rev. Mr. Buck of Sullivan; Sermon by Rev. Mr. Bond of Cherryfield, from Psalms 122. 13. "For the Lord hath chosen Zion; he hath desired it for his habitation."

SECULAR SUMMARY.

FOREIGN.

Foreign Review and Continental Miscellany.—This is the title of a new quarterly work announced in London, to be commenced in March. Its design is, to make known in its papers, by means of spirited criticism, supported by faithfully translated passages, every thing without exception, that is worth extracting from foreign books. A great number of the first writers in England are mentioned as contributors. In Germany, Niebuhr, Schlegel, and several others; in France, Darn, Renouard, Humboldt, Champollion, Cuvier, Sismondi, &c. There are also correspondents in Italy, and the North of Europe. Such a work must be highly valuable, in England, and in this country.

Tampico.—A vessel has arrived at New York from Tampico, crew nearly all sick. A mortal sickness has prevailed there, but was abated. All the Americans had died, except Consul Robinson and 3 others. Mr. Hagerdon, the British consul, had died, and a great number of the natives.

From the South.—Vers Cruz papers to the 14th Oct. have been received in New York. Senor Camacho, the Mexican Minister, arrived there on the 7th. The Vers Cruz "Noticias" defends Mr. Poinsett and Mr. Ward against the attacks of the London Times, and calls the United States the country naturally most friendly to Mexico.

Brazil and Buenos Ayres.—It is stated, that in the existing war, Brazil lost 13 vessels of war, and 223 merchantmen, the Argentine Republic only three vessels of war, three gun boats, & three or four sloops laden with wood.

Northern Expeditions.—It is well known that Capt. Parry and Franklin had been employed by the British Government, to visit the arctic regions, one by water, and the other by land, with the hope that they might fall in with each other, and thus discover the route to the North Pole. The great object of their researches and their labors. Captain Franklin came to this country, landed in New York, and proceeded through Canada on his journey to the north. Captain Parry, on his last voyage, explored the frozen ocean to a very high latitude, but finding it impracticable to proceed, he returned to England, and came to this country. Captain Franklin came back on the same route by which he advanced, and embarked in one of the packets from New York to Liverpool; and it is a singular fact that instead of meeting far towards the north pole, they met on their return at the point from which they started. They both arrived in London on the same day.

DOMESTIC.

A. Perceval has been tried before the Circuit Court at New York, on a charge of extortion, practised upon Capt. Edwards at the Sandwich Islands, whom he relieved after the wreck of his vessel. The judge gave it as his opinion, that the court had no jurisdiction in the case, and the jury brought in a verdict of acquittal. It is now stated, that the case will shortly come before a court martial.

The agents on the part of Massachusetts and Maine have been together at Portland to adjust the claims and property of each State, arising under the act of sequestration; and a Portland paper says that the business has been amicably settled.

We are happy to learn (says the Portland Gazette,) that the Executive of this State has taken prompt measures to assert the violated rights of our citizens and vindicate the sovereignty of the State from the aggression of the British authorities, at New Brunswick.

Trade and Commerce.—One of the most intelligent and active merchants of the city assures us, that the aggregate amount of business carried on in Boston during the summer and the two months of the autumn which have just closed, is much greater than that of any preceding year. Couriers.

The stores under Faneuil Hall, were on Saturday last leased by auction, by S. Brown, at a rent of \$4500 per annum on a lease of 3 years.

Salem Mill Dam.—The stockholders of this corporation, at a late meeting, have voted unanimously, that the President and Directors proceed forthwith to compel payment of all assessments now due, and that they be authorized and empowered to take such measures as they may deem proper, to enforce the payment of the same.

Packet Ships.—A new line of packets is to be established between New York and Liverpool, to run monthly from each port. There are two lines from New York to Liverpool, one to London, and one to Havre. From Boston there is one to Liverpool.

The Providence Patriot recommends the establishment of a line of Packets between that place and Liverpool.

A valuable and extensive quarry of Lime Stone, has been discovered at Phippsburg, Maine. It is said to be of the first quality, being tinged with blue, and of fine texture.

Charles River Bridge.—The tolls received at this bridge for 8 days commencing on the 22d ult. averaged \$110.81 per day, showing that the bridge is producing an immense profit to the proprietors. On Sabbath, Oct. 26th, the receipts were \$32.46; the highest on any other day, \$130.19. The following are the numbers of the different kinds of vehicles, &c. on the Sabbath, and the highest numbers on a week day: Stages and hacks, 14—191; Chaises, 18—248; Teams, 8—518; Carriages, 52—652; Horses, 32—58; Handcarriage, 9—17; Foot passengers, 5151—5804.

Mr. Benj. Metcalf, of Woodstock, Vt. has invented a printing press, the machinery of which may be moved by water or any other power. The only labour to be performed by the workmen at the press, is to place the sheets upon the typen and remove them.

Pasatic Falls, N. J.—An elegant bridge has lately been constructed over the great falls of the Pasatic, affording an admirable prospect of the cataract, and the surrounding scenery. On the completion of the hazardous undertaking, the proprietor named it the "Clinton Bridge," in honor of Gov. Clinton.

Handsome engraved views in Philadelphia, and its vicinity, have just been published in that city. They embrace the scenery and public edifices, and are of great value.

A. Sunday School Union.

A memorial is prepared, to ask an act of incorporation for this institution, of the legislature of Pennsylvania.

Fire.—The dwelling house occupied by Mr. Charles M. Rogers, as a hotel, in Brunswick, Me. was entirely destroyed by fire on the night of the 7th inst. A considerable quantity of the furniture was saved in a damaged state. Mr. Rogers had \$4,000 insured upon the property.

Fire at Mobile.—A great fire occurred at Mobile, on the morning of Oct. 21st, which destroyed nearly the whole of the business part of the city. The loss of property, both in buildings and goods, was immense.

Shipwreck.—The ship Aurora from Liverpool to New York, was cast away in the gale of the 7th inst. near the latter port. Six seamen were drowned. The Captain and mate, and 40 passengers, were landed in safety. Several other vessels were ashore.

The schr. Fry, Mitchell, from New York for Richmond, with a cargo of goods, valued at from 60 to 80,000 dollars, went ashore 25th ult. on Hog Island—crew and passengers saved. It is supposed that very little of the cargo, all of which was lost, was insured.

The steam-boat Harriet, on her way from New York to Hartford, two weeks since, burst her boiler when off Milford Harbor, by which one person was killed.

The Small Pox has recently made its appearance at Edenton, N. C. Five cases occurred during the week ending Oct. 27.

Ohio.—A correspondent of the Hallowell Gazette, who writes from Cleveland, in the Northern part of Ohio, gives a gloomy account of the unhealthiness of the place at the time of his writing, (Oct. 6th.) "Not a day passes, on which a population of a few hundreds, more or less instances of mortality do not occur. At the moment I am writing, probably not less than nine tenths of the inhabitants are suffering from various disorders. Hundreds of emigrants land here almost weekly, and scarcely a family leaves the place for the interior, before their number is diminished by death." The same writer gives a melancholy account of the state of learning, morals and religion.

Mr. Abercrombie, one of the gentlemen injured by the upsetting of a stage, by which Bishop Kemp met his death, has commenced a prosecution against the proprietors of the stage line.

The person who lately robbed the mail at Coventry, R. I. has been apprehended, and committed to jail in Newark, N. J.

Snelson, the bank-robbler, has been traced to Quebec, whence he sailed on the 1st inst. for Liverpool.

Appalling Facts.—It has been ascertained that in the City of New York there are 3000 licensed grag-shops; that at least three-fourths of the tenants of the Alms House become such in consequence of intemperance; and that hundreds of the cases which are brought before the Justice of the Peace, arise from the same source. As the annual expense for City Poor is about \$50,000, it follows that 60,000 is the annual tax laid upon our citizens by this vice, to say nothing of the large amount which is voluntarily paid by the victims.

The Sabbath.—The Boston Patriot, contains the complaint of an inhabitant of that city, that, in one square, three or four families have been in all operation, through the Sabbath for several months. *Hallowell Gazette.*

Temperance.—A correspondent has sent us an extract from the minutes of the Synod of W. Tennessee, dated Oct. 5th; containing an agreement of the members, that they will abstain from the use of distilled liquors of every description, and withhold them from their families, servants and friends.

A Good Example.—At the present session of the legislature of Vermont, the Rutland County Convention of the members nominated gentlemen for the offices of Sheriff and State Attorney. These gentlemen declined giving "a treat of spiritual liquors," and gave \$10 to the Rutland Co. Bible Society. The new members increased the sum to \$33. And who can say they were not wise! That sum laid out in spirits might have made 60 men drunk; laid out in Bibles, it will furnish 40 families with a Book of God.

MARRIAGES.

In this city, Mr. William Knight, to Miss Jane Smith; Mr. William Lewis, to Miss Jane W. Wadley; Mr. Gay Parsons, to Miss Sarah A. James; Mr. Robert A. Little, to Miss Jane Kent; Mr. Ebenezer N. Stratton, to Miss Sophia Pearson.

On Monday last, by the Rev. Edward Beecher, Mr. Charles D. Taft, to Miss Mary Wetherell, both of this city. In this city, 13th inst. by Rev. Mr. Green, Mr. George H. Smith, merchant of Salem, to Mrs. Harriet Eldridge. In Charlestown, Dr. Harvey N. Preston, to Miss Eliza Ann T. Sargent. In Byfield, Rev. John P. Cleveland, pastor of the Tabernacle Church in Salem, to Miss Susan Heard Dale, daughter of Moses D. Dale. In Boston, by Rev. Mr. Briggs, Mr. Julius A. Palmer, of the firm of Proctor & Palmer of this city, to Miss Lucy M. Peabody, daughter of Jacob P. Esq.—In Concord, Abel Walker, Esq., to Miss Betsey W. Dakin. In Beverly, Mr. Henry Hyde of Andover, to Miss Elizabeth H. Lovett. Mr. Robert W. Welch, to Miss Charlotte Tress Laron. In New Bedford, Mr. William W. Cranston, to Miss Nancy G. Haffard. In Newbury, Mr. Cyrus Marshall, to Miss Nancy Titchcomb. In Royallston, Mr. Elijah Nichols, to Miss Aramiah Fairbanks. In Southborough, Mr. Alexander Marsh, to Miss Maria E. Fay; Mr. Moses Wyman, to Miss Hannah Ward. Mr. Sylvester Benson, to Miss Nancy Ball. In Weymouth, Mr. Nicholas Thayer, to Miss Thais Shaw. In Barnstable, Rev. Abraham Holway, of Fairfield, Me. to Miss Cynthia Parker, of R.

DEATHS.

In this city, Mr. Moses Ware, aged 37; Mr. Henry Blake, 23; Mrs. Catherine Wadsworth, 47; Eliza Hamilton, 40; Miss Mary B. Thacher, 47 years, daughter of Henry Thacher, Esq. of Yarmouth; Mr. Joseph W. Woods, 23, second son of Rev. Leonard Woods, D. D. of Andover; Mrs. Ann Craft, in the 90th year of her age; Mr. Henry Robinson, 50; Major Luther Fennes, 78, a worthy soldier of the revolution; Mr. David Kelley, 73; Mrs. Prudence Walker, 80; Charles A. Loring, 80.

In this city, Francis, youngest child of Wm. Kerr, aged 2 years and 7 months. His death was occasioned by its (cotton) clothes taking fire, while standing near the fire place, in the room with its mother, whose efforts proved unavailing, as the child was so severely burnt, that it survived only 24 hours. In Adams, Ms. Caroline Smith, daughter of James S. in the 5th year of her age. Her death was caused by her clothes, (which were of cotton) taking fire. She survived about 24 hours. At Saratoga, a daughter of Mr. Luman H. Smith, 3—burst so as to cause her death by her clothes taking fire.

In Charlestown, Mr. Sylvanus B. Richards, 33.—In Stoneham, Mr. William Wilton, 72, a revolutionary patriot.—In Waltham, Capt. David Stearns, 70.—In Newton, Mrs. Elizabeth, wife of Mr. Dana Manson, 27.—In Groton, Samuel Lawrence Esq. 74.—In Sharon, Mr. Jonathan Billings, 78.—In Carlisle, Rev. Paul Littlefield, 26.

He had been pastor of the church in that place for 46 years.—In Tyngsborough, very suddenly Miss Fanny Gidd, only daughter of Capt. Jonas G. Gidd, of Groton.—In Hallowell, (suicide by hanging) Mr. George Waterman, formerly of Newbury, about 45.—In Manchester, Mrs. Hannah Lee, widow of the late Capt. John Lee, of Andover, 74.—In Salem, Miss Sophia A. Dimon, 21.—In Haverhill, Mrs. Mary Farmer, 72. Mr. Aaron Carleton, 50.—In Roxbury, Mr. Phineas Wertheimer, 82.—In Taunton, Mr. Ezekiel Bartlett, 66; Mrs. Hannah Seaver, 80.—In Worcester, Mrs. Mary Moore, 80.—In Sutton, Miss Frances L. Sibley, 19.—In Mendon, Mr. William Smith, 46.

In Humpden, Mr. James Stanley, 55. He was watching a skiff with another man, and by accident the skiff took fire in the night, and Stanley was so badly injured, that he lived only about 24 hours.

Oct. 30, her mother, widow Abigail Richardson, 78; Oct. 13th, Mrs. Kuth, wife of Mr. Eliza Richardson, 40. Thus, in the course of seventeen days, the three only adult persons residing in one house, died.

In Fries, N. Y. Oct. 23, Mrs. Jerusha H. Burge, wife of the Rev. Caleb B. formerly of Brattleborough, Vt. 35.—Mrs. B. was a daughter of the Rev. William Hall, of Grafton, Vt.

At New Preston, Ct. Mr. Sherman Patterson,

POETRY.

For the Boston Recorder and Telegraph.

BETHLEHEM.

Great mystery! what mind shall dare to scan
The dark and secret ways of God with man?
O, hallowed theme! what mortal lips can raise
The swelling song of everlasting praise!
What eye sustain the glory shed around?
Or foot may tread the consecrated ground?
Yet melting hearts with grateful love may glow,
And grateful praise from mortal lips may flow.
The Bethlehem Babe, the Prince of Peace I sing;
Of David's line, yet David's king,
The mangled infant, the incarnate Word,
King of all kings, of mightiest Lords, the Lord.
No thronging concourse seek where Jesus lay,
Nor prostrate Jews their willing lips pay.
No joyful trumpet declares his heavenly birth;
None greet his glorious mission to the earth.
No splendid dome, nor damask couch express
His natal day, who came to rule and bless;
Friendless, a barn his home, a crib his bed,
And straw a pillow for his sacred head.
All, all neglect, or notice to disown
The new-born Infant from the Eternal throne.
None but the star directed magi trod
The way to Bethlehem, and to Bethlehem's God.
Yes, one of glorious men, divinely frail,
Left the bright realms of bliss and left the air,
In haste descended to the guilty earth,
And bailed the wondrous news, a Saviour's birth!
Yes, countless Angels fill the favored ground,
And heaven's high arch with praise and thanks resound,
"Glory to God in highest strains be given,
Peace be to man, and ceaseless joy in heaven."
They rise yet ere they cease their trackless way,
Again, in holy joy the scene survey.
They rise and rise, "and as they soar they sing"—
"Glory to God and our incarnate king."
Higher angels catch the sound, and thus prolong
Through heaven's vast empire, the eternal song—
"Glory to God in highest strains be given,
Peace be on Earth, and greater joy in heaven." C.

GENERAL MISCELLANY.

From the Western Recorder.

An Effectual Remedy for the Mischief of Sectarianism during Revivals.

Complaints are often heard of the disastrous effects of party spirit on revivals of religion. While the enquiry is heard on every hand—"What shall we do to be saved?" some professing ministers and Christians seem to be more solicitous to make a proselyte than a saint. With this object before them, no effort is spared to direct general attention to doctrines. The perishing sinner, instead of being pointed to the cross, is pointed too often, to the signal of some party. The result is, that his solicitude declines; the Spirit of God is resisted and repelled; the general seriousness disappears; and the revival expires, under the treacherous inhumanity of professed friends.

But an incident which transpired during the present year, has satisfied me that this evil may be remedied. A certain preacher, whose report charges with intermeddling quite too much in times of revival, visited a place where there was then a powerful outpouring of the Holy Spirit. His place of residence was about fifty miles from the scene of the revival. In the town I refer to, a large number of persons had indulged a hope. I do not know that he had ever visited the place before. Certainly, he had never for many years preached there. Only a few persons of his denomination resided in town. But he seems to have deemed it important to increase that number. He accordingly proceeds to offer his services; although, to be sure, there were several ministers, of different orders, harmoniously engaged in the work. Notice was accordingly given, that the said preacher was to officiate on a certain day. He had, in order to give his visits more effect, provided himself, from a neighboring town, with a candidate for baptism.

The design was too ill concealed not to be detected. Christians seemed to feel as if a fatal blow was aimed at the revival. Their hearts were filled with concern. They betook themselves to the only sure deliverer, Israel's God. I presume that on no day was there more "strong crying," than on the one when the sermon was to be preached. I have never, in my life, known a more manifest answer to prayer. Public attention was scarcely directed at all to the scene, which was evidently designed to produce great effect. Very few attended. Another sermon was announced the following week. The preacher, I am informed, came, but found no hearers. The sermon was dispensed with; the whole project seemed to be strangely defeated. Yet it was no mystery to those who had prayed and wept day and night, before God, that he would not suffer the introduction of a sectarian spirit to mar the glory of his own work.

Other attempts were subsequently made, in other districts of the town, to obtain an influence. But there had been too much praying.—Oh, it was a goodly sight, to see Christians of different denominations thus uniting their supplications, against what they deemed a common foe.

I felt it my duty to state this fact to the Christian world, to show them that there was a way to guard against an evil so common and so destructive.

A LOVER OF REVIVALS.

OBITUARIES.

"Gently, gently, Spirit—that touch is too rough."

And have not you, good reader, often noted the careful touchings of an obituary sketch? In what a beautiful relief stand the virtues of the dead! How far into the distant shade have fallen the few imperfections of the departed! Alas, we know not human nature in life; we understand it only when the spirit has fled. So it is with life's best comforts; we appreciate their worth only when they are gone.

He who has been in the habit of reading obituary notices, must have known the hours when some such sentiments as these stole temptingly in. When he felt disposed to indulge for a moment in more pleasing fancies of man than the rough facts of observation and experience usually allow. And it were well too—if error did no harm, and if painful reproofs from the truth did not follow. "But there lies the gait." We have sometimes the misfortune of contrasting our own knowledge of the deceased, with the high-wrought eulogy which succeeds him, and lives—until the paper which contains the monument is lost.

"Nothing but good of the dead," is an adage which humanity first uttered, and repeats every hour. "Nothing but truth of the dead," would be an adage which would abbreviate obituaries most mercifully. It would prevent the exercise of many a first attempt of the pen.—It would painfully repress many a feeling which can be expended in the praises of the departed. It would disperse many a flattering dream, in which survivors love to indulge.

But all this is only one view of the picture. If we stand on the other side, matters are more intelligible. There is the key to the meaning.—And we begin to discover that obituary writers have told more truth than they had intended themselves; for example, here is the notice of one

neither one thing nor the other—a unit in society—pass him by.

No. 2. "He was kind and generous in his nature, wronged none, and died as he lived, without an enemy." Poor fellow! he died a drunkard, and the name he has left is a legacy of dishonor, and to his offspring.

No. 3. "He was of an independent and high-minded spirit; a strong sense of virtue, and delicate consciousness of integrity. He has gone to reap the blessed reward of the upright." Reader, do not follow him; the man was a murderer, two months before his death he stood on the field of the duellist.

No. 4. "Gifted by nature with a fine understanding, he ventured to think for himself, and never suffered his opinions to be chained down to the conceptions of other men, until after an impartial scrutiny, he made them his own." He was an infidel.

No. 5. "He had his faults, and who has not? But then he had many redeeming qualities."—Here the cloud which covers truth is thin and fleecy. The subject was "bitterness to the mother that bore him;" dissipated, petulant, quarrelsome.

No. 6. "Having fulfilled the duties of life, he departed with pious resignation to the will of his God." That is, there were no visible horrors of remorse; nor could there have been in the lethargy of his disease. But in life and health, he was a stranger to the household of God.

No. 7. "When dying, he manifested confidence in that God, who looks mildly on the frailties of his creatures; and in repentance and hope he departed to a better world." Frailties is a light word for a heavy thing. And the repentance is worth—exactly as much as the repentance of a dying hour.

No. 8. "Alas! he is gone; and left a numerous circle of friends to bewail his irretrievable loss; among whom, not least, is his inconsolable widow."—Wait a little while—try her next year.

No. 9. "Actively pious in life, he died as he had lived, pure and holy." Perhaps so, or, perhaps he was a bigot; or, perhaps he was avaricious; for the piety of some people cost them very little. Or, he may have been of the heritage of Heaven, and our hopes are built on what we know of him in the world: then he needs no obituary.

From the Troy Review.

MR. HASTINGS.—A writer in the Christian Intelligencer has very properly shown the evils attendant on public CONCERTS of SACRED MUSIC. He says, "on such an occasion there is a general mustering of all characters and professions. It is not a theatre, it is a sacred concert; so all can go, and save both their credit and their conscience."

There gentlemen and ladies are paying their mutual salutations and compliments, and during the intervals of music, and perhaps the very time of performance, listening to the same light and frothy conversation which you witness at a party or a theatre. In the midst of this thoughtlessness, you hear the most solemn and pathetic language, such as, "Hear my prayer, O God, and give ear to my supplication." Has not the conscientious Christian been silently admonished, on such occasions, that this was "abomination in the sight of God?"

Now, Mr. Hastings, can any one deny that this representation is just, that the complaint is well founded, and that there is in such exhibitions, a profanation of things sacred? However, with your permission, Sir, I will venture to propose a remedy. Let every performer at such exhibitions be qualified to sing with expression, that is, sing with the spirit and the understanding.—Without this, who could expect any thing else than that the audience should whisper and laugh? Now, if solemn words are sung with a full and feeling sense of their import, and the music is such as greatly to enforce the sentiment that is proper to those words, is it not reasonable to expect that the audience will be solemn? Further, let the address on the occasion be delivered by a man of God who understands the object of the institution of sacred music, and can feel the power of music. Let him describe the importance of this divine institution, and state with proper feelings, the duties of Christians as well as impenitent sinners, in relation to it, and I will venture to say the audience will feel solemn.

Yours, ALPHA.

EARLY SUNDAY SCHOOLS.

Dr. Friedlander, in his sketch of the poor in Germany, presents the following interesting facts:—A respectable ecclesiastic, named Kidermann, formed a Sabbath-school in his village, in 1778. The first object, however, appears to have been an improvement in church music. In this manner, he drew the attention of the parents, and by degrees created schools. His example was followed by others; and eventually, Maria Teresa rewarded Kidermann by ennobling him. She even levied a fee, in favor of these schools, which exceeded 30 florins. When Sabbath schools were thus established, out of 200,000 children susceptible of receiving instruction, there were only 14,000 who received it effectually; but in 1789, they received 158,700 (out of 250,000) who were instructed. In this province, (Bohemia) crimes began immediately to diminish as instruction increased, which led to the establishment of similar schools in other parts in Austria; and it appears that crimes have diminished wherever Sabbath schools have been established. This led to the formation of Sabbath schools in different kingdoms of Germany. The Prince and Bishop of Wurttemberg and Bamberg principally distinguished himself in favor of Sabbath-schools, and every thing which contributed to the education of the poor was instituted. The result was that from 1789 to 1799 there were only 765 criminals. In ten years previous to this there were 1523 criminals. Thus showing that crimes had diminished more than one half as instruction was given to the poor.

REMARKS ON THE THEATRE.

Another may say, the theatre never injured me; my principles are too firmly set, and my passions too temperate to be moved by all its seductions.

It is an old and tried maxim, that no persons are so liable to fall, as the self-confident and presumptuous. But allowing that some can safely breathe the noxious air of the theatre; there are others to whom it is poison. If they can safely go once; these cannot. If persons who are esteemed men of understanding and worth, occasionally attend; others, encouraged by their example, will attend often, who are the most in danger of infection. Is it then right, is it safe, for any person who has a regard for the welfare of society and religion, to set an example which cannot safely be imitated by all classes of men? There is much wisdom as well as piety in the caution of the great Apostle.—"Take heed, lest by any means, this liberty of yours become a stumbling block to them that are weak."

But after all, the majority of mankind on subjects like this, are influenced more by passion than reason. Evidence with them is out of the question, and when an effort is made to test their practice by the principles of either morality or religion, the cry is instantly heard, "Calvinism and a Puritanical strictness, which aims at being righteous over much." But, my brethren, have we become too much accustomed to this weak

and contempt. It is the well known weapon of defence in every cause where argument is wanting; and though, by means of it, the weak and ignorant may be laughed out of countenance, yet upon the thinking part of mankind, it has no other effect than to confirm them in duty.

LITERARY AND SCIENTIFIC.

A Practical System of Rhetoric; or the Principles and Rules of Style, inferred from Examples of Writing. By SAMUEL P. NEWMAN, Professor of Rhetoric in Bowdoin College. Portland.—Wm. Hyde, 1837.

[We have too long omitted an intended notice of this work, and now copy the following just and appropriate remarks of the U. S. Review.]

MILTON, in his plan of a "complete and generous education," assigns a place to rhetoric; but it is one of the last studies to which he wishes the attention should be directed. After the pupils are initiated in the sciences, law, politics, and theology, "now lastly," says he, "it will be time to read with them those organic arts which enable men to discourse and write perspicuously, elegantly, and according to the fitted style of lofty, mean, or lowly. Logic, therefore, is to be referred to this due place, with all her well couched heads and topics, until it is time to open her contracted palm into a graceful and ornate rhetoric." For ourselves, we would add, that the study of grammar should be deferred till the same time, and referred to the same due place. The book of Professor Newman, however, is evidently intended for an earlier age, and those who wish to introduce their pupils to this study at the usual period, will find it more useful and intelligible than the one in common use.

The "Lectures" of Blair, "designed to initiate youth into the study of belles lettres and of composition," occupy an immense field of metaphysical and historical criticism. They are, indeed, full of valuable critical remarks and literary information; but they are, in our opinion, much better suited for one who has finished the course of elementary education, than for one yet in the gristle of literary youth. The "Abridgment" extends over the whole ground of the original; the omissions being principally in the amplifications and development (if we may use an unauthorized intruder into modern English) of the principles, or in the examples which serve to prove and illustrate those principles; and we have no hesitation in saying, that it is far beyond the capacity of those by whom it is commonly studied.

The plan of Professor Newman is more limited. It is to establish and explain the principles of style; to point out the true means of writing well, and of judging correctly of the merit of literary productions. In pursuing this plan, the author is led to examine the standard of literary taste, its nature and objects; to explain what are called the figures of rhetoric; to show the necessity of care and accuracy in the use of words, and in the structure of sentences; and to treat of the qualities of good style, and of the peculiar modes of writing, which characterize the productions of different individuals, or are suited to different subjects and occasions. The plan is judicious; and the plain and practical manner in which the explanations are given, is highly creditable to the judgment and good sense of the author. He has in many instances availed himself of the inductive method, which is now so happily introduced into many books of elementary education, and which, with or without books, may be so usefully employed in teaching every subject of human knowledge. Facts first, and then principles; examples, and then rules;—this is the true method of communication, as well as of discovery.

Choice gems for children.—Selected from Mrs. Sherwood's writings, never before published in this country. Boston: published by James Loring, No. 132, Washington street, 1837.

The fact that these "choice gems" are selected from the writings of Mrs. Sherwood is better than any other recommendation, and is enough to awaken a grateful feeling towards the publisher, who has transplanted such flowers to bloom in our nurseries. This neat little book contains 107 pages, and 28 beautiful moral, or religious tales. We recommend to all masters and misses that they save a little money and purchase this book to amuse them, rather than spend the long winter evenings in telling stories or riddles.

Zion's Herald.

Outlines of Practical Geography. By Joseph Muencher, A. M. Principal of Female Classical Seminary, Brookfield. "This little book," says the preface, "consists principally of Questions, the answers to which may be found by an examination of the maps. They are adapted particularly to Woodbridge's highly approved Atlas, and those questions which are included in brackets can be answered from no maps but his. The answer to the great body of them, however, may be found on Worcester's, Morse's, or Goodrich's Atlas." The author values highly, and we think justly, that method of instruction which employs the map more than the book; and the manual he has prepared for that purpose will be very useful.

American Journal of Education.—Contents of the November number: Miscellaneous Articles; Practical method of teaching languages; Manual instruction, readings; Common Education; Bookkeeping; Character of a respectable merchant; Suggestions to parents, moral education, veracity, fortitude, sensibility; French society for instruction; Education of females, intellectual instruction. Reviews: Goodrich's History of the United States; Grimshaw's Do; History of the United States, with questions; The U. S. Review, on Classical Education. Intelligence: Mutual instruction in Denmark; School of Arts at Lyons; Pestalozzi at Aarau; Education in Hungary; Agricultural education; Western S. S. Union, Utica, N. Y.; Livingston Co. High School for boys, Genesee, N. Y.; Portland Public Schools. Notices.

Eclectic Recorder.—A new weekly publication has appeared in New York, bearing this title, partly religious, and partly miscellaneous. The life of Gen. Wolfe, which will include more than two hundred original letters by the General to his friends, is to be published in the ensuing winter. The Garrick papers and letters, are also to be published in January next, in 2 volumes, 4to.

Medical Premium.—At a meeting of the Hopkins Medical Association, held at Hartford, October 8, 1827, it was voted, That twenty dollars be awarded to the Author of the best Dissertation on Pneumonia Typhoides. Dissertations must be sent to Hartford by the 1st of May next, to Dr. Cogswell, Todd, or Reed.

John Harvard, first Benefactor of Harvard University.—It is in contemplation to erect a simple monument to the memory of Harvard—the tomb-stone of that venerable clergyman having been destroyed among others which were on the burying-ground hill, while Charlestown was occupied by the British in the Revolution.

The Medical Botanical Society of London has received from Russia a quantity of genuine Linaria, a decoction of which is said to cure hydrophobia, and has resolved to distribute it gratuitously to medical gentlemen who will try its effects.

The Rochester Observer is about passing from the care of the Rev. Mr. Sill, into the hands of Samuel Chipman, Esq.

Frederic S. Hill, Esq. has become co-editor of the Boston Statesman.

Gub. Clinton, of N. York, has appointed Wednesday, Dec. 12th, to be observed as Thanksgiving Day in that State.

AMERICAN EDUCATION SOCIETY.

Receipts into the Treasury from July 1, to Oct. 1, 1827.

Donations.

Andover, avails of clothing sold by Mrs. Porter, \$13 60

Boston, collected in May and not before entered, 70 00

Do. from James How, 5 00

Brookline, avails of a small cherry tree, 1 40

Charleston, S. C. from Rev. J. Dickson, 10 00

Canvers, coll. at the m. con. S. parish, 6 32

Friend, do, 5 00

Do. by Rev. W. Fay, 2 00

Falmouth, from Fem. Ed. Soc. 22 50

Nelson, N. H. avails of a charity box, 2 03

L. Presson, do, 2 00

Richmond, from Mr. David J. Burr, 50 00

Salon, from Fem. Assn. of Salem, 43 11

Sutton, from Fem. praying society, 9 51

Townsend, from the Benev. society, 28 87

Western, from L. Bliss, 10 00

Wilton, N. H. from Fem. Ed. Soc. 11 86

Wethersfield, Vt. coll. at m. con. 2 75

Wethersfield, Ct. from Rev. J. Emerson, 5 00

Wilmington, Del. from Fem. Aux. Ed. Soc. 26 00—326 74

Boston, from Mrs. David W. Child, 2d annual subscription for five years, 30 00

Newburyport, from Samuel Newman, 10 00—40 00

To constitute the following persons Honorary Members for life of the Society.

Rev. Joseph Emerson, Wethersfield, Ct. 40 00

from members of Female Seminary, 25 00

Rev. Isaac Lewis, Greenwich, Ct. from Ladies in his Soc. in part, 25 00

Rev. Philip Dickinson, Walpole, from coll. at the m. con. and from Female Cent. Society in part, 30 00—95 00

Income from Scholarships.

The Train Scholarship, 60 00

Proctor do, 60 00

Fay do, 42 00

1st Dorchester do, (for 6 m.) 30 00

Dixon do, 60 00

Lord do, (for 6 m.) 30 00

Part of a Schol. from friend in Essex, 21 00—866 00

Income from other Funds.

Interest on money loaned, 242 63

Cash received on a small note, 6 00

Refunded by —, a former beneficiary, 47 72

Total for present use, \$1124 09

Principal received on Scholarships.

Train scholarship, by Mr. S. Train, Boston, 1000 00

Proctor scholarship, by Mrs. J. C. Proctor, 1000 00

Lord scholarship, by Mrs. Phebe Lord, Kennebunk Port, Me. 1000 00

Daniel Metcalf scholarship, by Mr. Daniel Metcalf, Lebanon, Ct. 1000 00

Fay scholarship, Charlestown, in part, 260 00

Greenwich scholarship, Greenwich, Ct. in part, 300 00

Dwight scholarship, Boston, in part, 60 00

Worcester scholarship, Salem, in part, from Ladies and Gentlemen, 193 00

Legacies.

From the late Samuel Postlethwaite, Esq. of Natches, a legacy, 200 00

Total \$6,937 09

Maine Branch.

Coll. at the Anniversary in Hallowell, 29 50

From N. Coffin, Esq. his annual subscrip. 2 00

From Rev. D. Thurston, do, 2 00

Collected at m. con. in Brunswick, 4 40

Interest received on Ellingwood scholarship, 43 70

Do. on money lent, 11 71—93 61

New Hampshire Branch.

From Ladies in Amherst, to constitute Rev. Nathan Lord life member, 30 00

From Ladies in Concord, which with a former donation is to constitute Rev. N. Bouton, life mem. 18 30

From Ladies in Dover, to constitute Rev. J. W. Cary, life member, 30 00

From Ladies in Canterbury, in part to constitute Rev. Wm. Patrick, life member, 16 62

From Ladies in Rindge, to constitute Rev. A. W. Burnham, life member, 20 00

From Ladies in Henniker, to constitute Rev. Jacob Seales, life member, 20 00

From friend \$5, from Do. \$1, in part to constitute Rev. Broughton White, life member, 6 00

From Ladies and Gentlemen in Hillsborough, by Rev. Mr. Lawton, 11 00

Annual subscription of Dr. Richard Steele, 5 00

Rev. Robert Page, 1 00

Hon. Joshua Darling, 1 00

Mr. Joseph Shattuck, 1 00

Note of Hon. D. L. Merrill, his subscription, 1 80

Interest on above Note for one year, 1 80

Cash received from sundry persons, and accounted for by Mr. Alex. Aikman agent, 21 00

Do. by Mr. Thomas A. Ogden, 56 12

Box of clothing from Ladies in Francestown, by Mrs. S. Bradford, valued at \$14 10.

Connecticut Branch.

From a Clergyman in the western part of Connecticut, a marriage fee, 10 00

From a Clergyman's wife, a present, 3 00

From a Lady in Fairfield, 2 00

From Ladies in the 1st Soc. Norwich (being a sum equal to the interest of a scholarship), 60 00

From the Young Ladies' Charity Warehouse in Chelsea, \$50 of which is to constitute the Rev. Alfred Mitchell a member for life of the Connecticut Branch, 40 00

Interest in part, on Yale College scholarship, 18 00

The above sums rec'd and paid over by Rev. E. Corbitt, Sec'y of the Conn. Society.

From sundry friends in Middletown, by Mr. S. Southmayd, 3 50

Total \$203 50

Presbyterian Branch.—No Report.

Grand Total acknowledged in the above list, \$6,623 84.

Clothing received during the Quarter.

Shirley, A piece of black failed cloth, and 2 pair of socks, by Mrs. Jenny Loring, 10 00

The following Scholarships have recently been completed or begun, in Connecticut, during a short agency of the Secretary of the Parent Society.—The subscriptions are generally for a term of five years. The amount for the whole term is the sum named below.

Henry Stillman Scholarship.

By members of the Congregational Church and Society in Wethersfield. Completed. [Besides a Ladies Subscription for immediate use, equal to the income of a scholarship.]

Middletown Scholarship.

By members of the Congregational Church and Society in Middletown. Not completed. [\$212.50 subscribed.]

Smalley Scholarship.

By members of the Congregational Society in New Britain. Not completed. [\$145 subscribed.]

Scholarship.

By members of the Congregational Church and